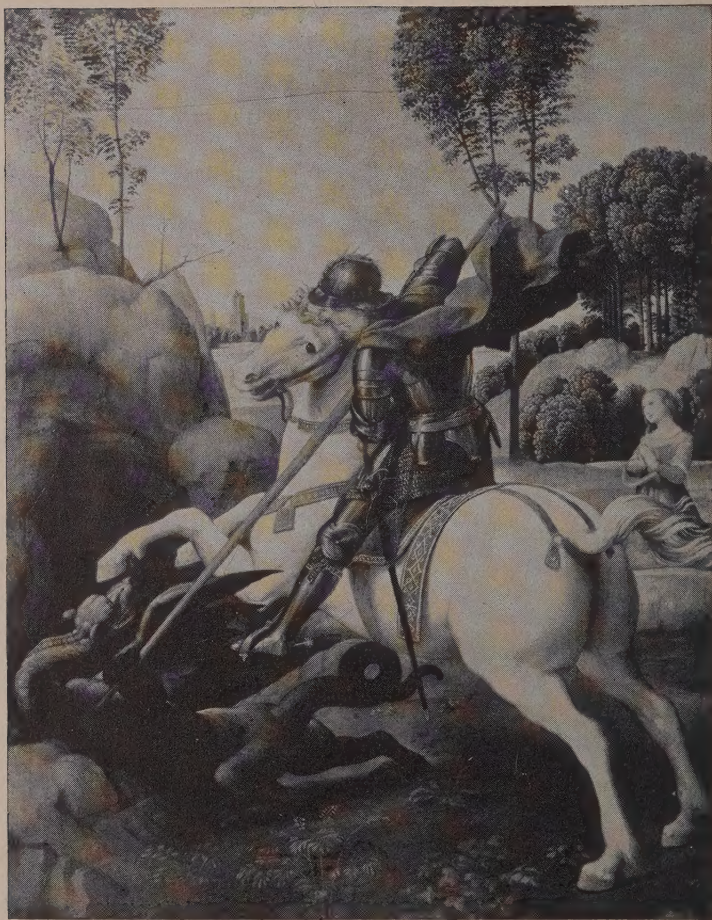


September, 1951

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SAINT GEORGE AND THE DRAGON
By Raphael

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Mellon Collection)

The Holy Cross Magazine

Sept.



1951

Canterbury Regained!

BY WILLIAM WARD

OF late the techniques of young people's work in the Episcopal Church have been subject to an increasing amount of criticism. This is good. Criticism is a spur and a stimulus. It would, however, be most unfortunate if criticism of the actual technique were to distract Churchmen from the pressing realization of the necessity of this work! In any case criticism should be based upon a full understanding of the scope and the difficulties of the work. In this regard we have found an amazing ignorance among so many Churchmen as to the aim and nature of our Church's work at universities. Few seem to have any adequate realization of the corrosive character of modern secular thought!

In the first place, many clergy and laymen question the reasons for the existence of most young people's groups today—and this is carried over into the field of college work. I neither disregard nor disparage the valid concern which our clergy feel, when they become aware of the indifference of youth. However I am convinced that this is a symptom of a deeper ill.

Take the average Canterbury Club as a

typical example. In theory Canterbury Clubs are established to give a Christian integration to the life of the Church student on the campus. In practice they are so often directed not to the Christianization of the student, but rather to secularization of religion so that students will be attracted. The poor college chaplain has the criticism currently leveled against him that he spends too much time building up flamboyant social programs in his club that will attract large numbers of students. I for one admit that there is much truth in this criticism; and that I, too have been guilty of this behavior.

Yet because of this, students whose calendars are already over-full, yet who wish to be loyal to their Church, find themselves in a dilemma. Their sense of duty to the Episcopal Church does not imply loyalty to a Canterbury Club. If the chaplain ignores this, the student becomes tempted to cut off his connection with the Church entirely. But a student whose days are crowded, and who is faithful in attending his Communion, ought not to be made uncomfortable if he does not appear at a Supper Club, or a Canterbury Dance! Loyalty to God and His Church

must not be confused with loyalty to an activity!

If a carefully planned Sunday evening program fails, this does not necessarily mean that God has died on that campus. So long as students are kept tied to their Church, it may gain through a temporary loss. If loyalty to the Church is there, activities will come back to life as they are needed. Our critics (even among Bishops) have often overlooked this.

Meanwhile the Church simply cannot afford to ignore not only the spiritual formation but the actual preservation of the Church's Faith of its potential leaders. In one sense college work is a concession, but so was the Life and Work of the Good Shepherd. It is not heresy to say that in the case of college work the argument is much stronger. The Good Shepherd was following one sheep; here we have a very great percentage of our own lambs to follow! In some dioceses there seems to exist even now the curious feeling that the establishment of a student-center is a special favor extended to those who need it least. The establishment of a student-work is a favor only in the sense that any missionary work is a favor. The question that is debatable is not **SHOULD WE DO THIS WORK**, but rather **HOW SHOULD WE DO THIS WORK?**

Consecrate the purposes of your will to God and all will be well.

—*Father Hughson, O.H.C.*

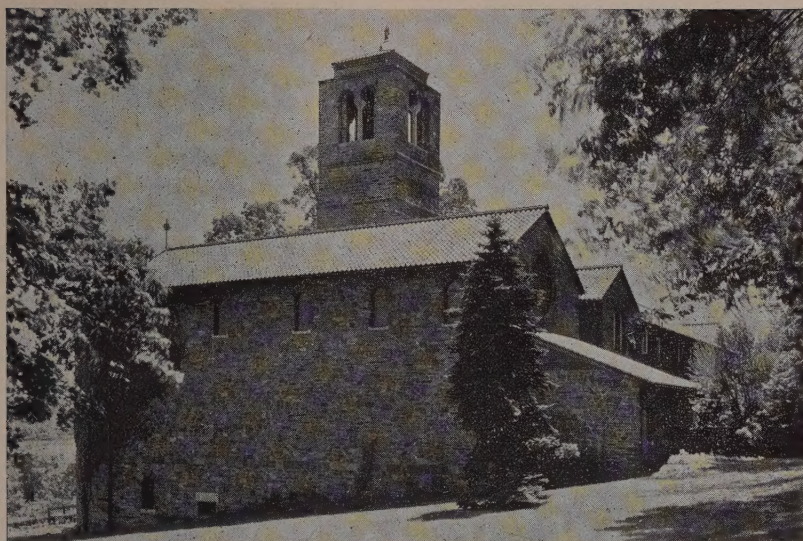
To meet this type of challenge the chaplain needs a relatively high degree of scholarship. He needs time to study and time for careful preparation of sermons, lectures, and "talks." In this field you cannot bluff. Honest questions deserve honest answers—and there are ample questions arising on every campus. If you try to bluff on the campus, the only ones who will be affected will be those who are least in need of your ministrations! Yet in this work, time to study is the hardest thing to come by. As soon as he becomes known on the campus, the full time chaplain becomes the representative of the Episcopal Church to the whole uni-

versity. If he displays any degree of scholarly competence he is called upon to furnish information and research suggestions on multitudes of religious, philosophical, historical and social topics. He is frequently invited to address other organizations and to participate in various seminars and discussions. His very social contacts with the faculty become a means of insuring the objective and scholarly handling of Christian doctrine.

The chief work of any priest ministering to a college community is individual work with students. It is the sure way; moreover, it was our Lord's way.

Since the student is engaged theoretically in an intellectual enterprise, the most important allies a chaplain has are the members of the faculty. So we have a responsibility to the faculty. They must be thought of as human beings rather than as intellectual machines who give forth ideas. I have thanked God very often for the men and women on the faculty who are already Churchmen and make a splendid witness for the Church on a secular campus. The faculty are important—they influence people—namely, students. At the other end of the spectrum we can find a small minority of faculty people who openly express their opposition to organized religion. Between these two poles we find a group who on the whole neither know nor care about religion. Their own estimate of themselves would be "as far as religion is concerned, we are neutral." A bishop once asked me, "What do you do about these folk?" Believe it or not, he was amused when I said, "We pray for them." They are excellent sort—on the one part willing to help the chaplain in their own way—and he longs to win them to the Fold.

The real student pastor soon finds that the serious promotional activities of his office are going to be directed towards two things: 1—the Church's Life centered at the altar, and 2—Instruction in that Church's Life. I am taking for granted that each chaplain has access to an altar, where he may gather his students weekly—even daily if at all possible. A Corporate Communion once a month is hardly sufficient. One college f-



HOLY CROSS MONASTERY
Saint Augustine's Chapel From the North Garden

ow phrased it "the once-a-month plunge into episcopal waters." When we have a priest and an altar on each campus we can say, "Now full speed ahead!"

There is a quotation from St. Vincent de Paul: "Before you dream of saving a man's soul, give him a life which will allow him to realize that he has a soul." Perhaps the answer to our college problem could be expressed in paraphrase: "Before you expect young people to utilize God's grace in their lives, give them a living conception of what God's grace is." To the average student religion has been a private affair. So private in fact that it has had little to do with his daily living. We have intimated that offering worldly pleasure is hardly the way to teach of God and His Church. We cannot expect our young folk to cut through all the secular frosting until they come to what we want to teach them. In this we have underestimated our student. We have organized forums and discussion groups. Often it has been tried and found wanting because it was too informal. Informality is a wonderful thing in its place. But an attempt to secure it without its proper adjuncts has ruined many a program for students. The most successful student-forum of which I know is held on a weeknight. It is quite formal and

planned with extreme care. At times admission is by invitation only. After a few minutes of chit-chat and friendly campus chatter, the speaker is introduced. He is a recognized authority in his subject—and perhaps shows its relation to religion, etc. There is a period of heckling and questions. Ofttimes the students go away without overworking the theory of "Salvation through the Tea Cup." They are benefited; they come back next week for more. Why? Because their university pastor has not underestimated either their intelligence nor spiritual interest. How much more edifying, and worthy of the Church, than those methods which seem to imply that our university students need to be coaxed, cajoled, and ballyhooed into doing something!

But now let us take a look at the obverse aspect, and inquire why we miss so many students: the superficial reasons they give for fighting shy of the padre, the rationalizations that some students concoct for not going to Church, etc. These are the red herrings that fool parents, are fully believed by the local rector, and drive the chaplain wild until he gets used to them! An alibi is so easy to find. Our academic life is becoming increasingly crowded. The whirl of activity—club meetings, committee meetings, fraternity

and sorority night, dances, beach parties, etc.—is beginning to resemble a witch's dance. The student is more and more besieged with demands for his time. And the week-end problem is an added complication. When the Church enters into this mad competition it must think out carefully its strategy. Religious work at colleges began under very different circumstances, and the student chaplain today faces a totally changed environment. Dances, parties, professional clubs, discussion groups for the budding intelli-

gensia all exist in abundance. We must be careful that we are not caught in a similar swirl. There is every alluring possibility to keep a student up on Saturday night and keep them busy on Sunday once they wake up. Just plain busyness keeps a great many away from Church apart from any antagonism or lack of interest they might have.

As to their alibis—I am always on the alert for a new and clever one! The Church is too crowded or too empty; the clergy preach pointless or too pointed sermons; the Canterbury Club is too snobbish or too plebeian; the service is too high or too low. One student was honest enough to admit that he came to church for the first time wondering which it was going to be. He sat down in a pew next to another student and asked, "Is this Church high or low?" It happened that the other student was only a visitor to our services, but he answered, "I'm low—because the stuffing is all out of the cushion. I'm sitting on!"

It is only through dealing with the *specimens academica*, and by reading between the lines of his words and actions that the underlying desire for the Church and religion can often be discovered. But it is there! In all fairness to our college man or woman, there are plenty of them that come to Church—but we are speaking here of those who do not.

Either in our programs or our personal interviews we must not forget that a student's first duty lies within the area of the university itself. He is there to study whether he knows it or not. The Church must practice restraint. A dishonest slighting of studies is a sin during college years.

It is said that when Aristotle, the teacher of Alexander the Great, reminded him, on the eve of his world conquests, that he was a Greek and would need to guard carefully against the possibilities of barbaric inroads upon his Greek culture—Alexander replied that his teacher had failed to charge him with his real responsibility—to give those with whom he came in contact a Greek mind! The deep-rooted sin of college workers, is that we have failed to charge our students with their real responsibility to the Church. We do not show them the necessity of corporate worship or of giving to the support of the



ST. MICHAEL

(Courtesy of the Metropolitan Museum of Art)

church. So let us not lay the blame on them. The student center with its student vestry, officers, altar guild, choir, sexton, all prove a training ground if used to advantage. Work on the campus is the lay apostolate of excellence. It is to the Canterbury Clubs that the chaplains must look for the active nucleus that will be his support. Here more than anywhere else we realize that the priest is helpless without the layman. The invitation which the chaplain receives almost always comes through the instrumentality of some student who wants his padre to come to supper at "the House," or speak at a student affair, or who requests that the class be given the opportunity to hear another side of the topic under discussion. It is the student who alone can speak up in the classroom; it is the student who brings other students to our campus chapels, Canterbury programs, discussion groups and lectures. Finally the students are those who create that atmosphere of warmth and friendliness that attracts people to a Canterbury House.

This atmosphere of warmth and friendliness is absolutely essential. The peculiar difficulty of Canterbury Work at colleges is that in the face of the most adverse circumstances, we are trying to impart a religious education without any of the usual sanctions that make the educational process possible.

Few chaplains are so fortunate as to have academic credit accorded for the courses they offer. Some of our number can muster no sanction either academic or moral. And we must add the sad fact that few American college students show any but a sporadic interest in learning as such—except as a step toward the acquisition of a better economic or social status! Canon Wedel tells us in his *The Church and the University*, "All churches, Protestant as well as Catholic, having lost their grip on the interior life of our secular schools, are being forced to adopt a wooing technique" from the outside. They are now mostly lobbying institutions, planted on the periphery of our mammoth campuses. Even admittance to dormitories or lecture halls is granted, often with reluctance, only as a token of guarded privilege."

It was, I believe, Chesterton who said, "Christianity has not been tried and found



CHRIST THE SOVEREIGN LORD
By Jan van Eyck

wanting—it has been found hard and never tried." The same might, in some way, be said of our Church's work at universities. It has been found hard because the situation presents two relatively unique aspects.

The first, is that we have here a direct contact of the Episcopal Church with the naked working of the secular mind; the second, is that in this we have a missionary work that depends from its very inception on a highly developed sense of lay responsibility.

In both cases, we have a practical problem that calls for immediate attention. If we are to have adequate lay leadership in this Church of ours it is from the ranks of our college trained people that the leaders must be recruited. For its own sake the Church simply cannot afford to ignore the spiritual formation of its potential leaders. Approach this problem as we will, one thing is certain, the time for negative criticism is passed. Look at the relatively small amounts on the budgets of each diocese; or the pitiful amount allotted by the National Council! In terms of such meager investment in finances, (and in personnel) the results have been, I believe, phenomenal. It may well be that we need new ideas and new techniques. It is certainly possible that other approaches might be helpful. But what is certain and absolutely essential is that what we do need is more help—spiritual, financial, and personal.

A Bushman's Holiday

BY GOWAN WILLIAMS

ON the Monday after Low Sunday I set out for Vezala. The schools were on holiday for the Easter recess, so I took Bernard Moliba with me to act as interpreter and companion.

At Kolahun I stopped and got a pass from the acting district commissioner and had a brief visit with Mr. and Mrs. Smith. Mr. Smith is the revenue agent for this section. The Smiths have only recently returned to Kolahun from Monrovia. Mrs. Smith served some of her good home made cake and Coca Cola.

I had never taken the main road to Vezala before, so deciding that since I was going to see lots of new places this week, I would start out by taking the road which will eventually go from Vonjuma to Kolahun and thence on to Foya Customs and the Sierra Leone boundary. I made very good time on the road, having left Kolahun at 11:15 a. m. and arriving in Vezala at 4 p. m. Usually I have followed Father Bessom's scheme of going by the bush road through Fongalahun and Zuodomai, and waiting in Sanomai until the evangelist arrived from Vezala, then after preaching, completing the walk after dark. By taking the main road I was able to get a bath, some chop and then walk back with Jacob to Sanomai which is just off the main road about one half hour's walk into the bush. Sanomai is about one hour's walk (three miles) from Vezala. We figure that Vezala is about twenty-four miles from Bolahun, but this is a conservative estimate; it is probably a bit longer.

In Sanomai I had a nice talk with the chief. He has sent us another boy and a girl to attend school at Vezala. This is the first girl from his town to receive any education. We now have ten girls in this school!

On Tuesday in Easter Week we had a baptism in the little church. It was a big occasion and I saw to it that the town chief was present and some of his elders. The church was full. The candidate for baptism was a widow by the name of Kpana. Teacher

Moses Janga and Vida Clare Morris, wife of our evangelist were her sponsors. It was a lovely sunny afternoon, and they had decorated the church with bouquets of African flowers.

Kpana is one of those truly consecrated souls. It shows forth in her very face. Jacob tells me that hardly a morning ever goes by that she does not walk over from the town to the morning services in the Church of the African Martyrs. We excused her from coming to Bolahun for her baptism, because Kpana is getting along in years now and the trip is really too much for her. She was sick for some time after the trip to Bolahun last Christmas. Kpana is a Bandi by birth, but very early in life she married a Loma man and has spent most of her life among the Loma people. I gave a short talk on baptism before the service, and Jacob translated it into Loma the various parts of the office as they went along. The questions were asked in Bandi and she answered in the same language since we have no Loma translation. The sisters had given Kpana a lovely dress which she was down at Christmas time and she wore that. They also gave her a white head tie which the women wear in place of the baptismal robe worn by the men and boys. She was presented with a crucifix, as is the baptismal custom here; and which the Christians wear around their necks or pinned to their shirts or dresses. I gave Kpana the name "Ruth Martha" at her baptism. I took two colored pictures afterwards outside the church. It was a very happy occasion. At Vezala we now have eleven Christians, of which nine are adults and two are children, but Ruth Martha Kpana is the first adult to have baptized who has not had some connection with the Mission as an employee.

After the baptism I heard the confession of those Christians who as yet had not made their Easter duties. Living with the teacher is a Christian from Yokwetahun who is learning to be a tailor. We had several school boys visiting in Vezala for the Easter

cess, so at Mass the following morning were a goodly number of Christians, more in fact than I have ever seen gathered in the church before, and who all made their Communions together as a family group. This strengthening of the Christian family group and life at Vezala is going to have far reaching effects in the future, I am sure, for they will be a strong witness for the Faith. Our evangelist is very outspoken against pagan practices and gets so worked up about what he sees going on in Loma country that he reminds me of Saint Paul in one of his hortatory speeches. Jacob said he knew he was placing himself in danger of being poisoned by some of the more rabid pagans, but he said that in preaching the truth of God he had to be outspoken against paganism in all its forms and falseness. He also said he was reminded that the church at Vezala was dedicated to the "African Martyrs." That is the sort of spirit and conviction which in time will win the pagans to the Christian way of life.

Wednesday noon I set off with the two carriers and Bernard to visit Yendamolahun. Father Parsell wanted me to stop there, preach and spend the night. We had some boys from that town in school, and Augustine Jalla, now on a government scholarship in America and studying in Bridgeport, Connecticut, comes from this town. Augustine's brother, Amos, has been with us up through the eighth grade, but has gone to the coast where he too hopes that he can win a scholarship to study in America.

Yendamolahun is a very large town right on the edge of Loma and Bandi country and both languages are spoken and understood there. It is one of the largest towns I have visited in the time I have been here. I had a visit with the chief in the evening before God Palaver. Two of our hearers from Kolanun were in the town also. They came to greet me and also attended God Palaver and helped greatly in the singing. Our boys are becoming more and more familiar with English, so that they actually find it difficult now to pray in their own dialect—especially those who have spent several years at Bolahun where we concentrate on English.

We set out early the next morning for

French Guinea. The school boys from Yendamolahun escorted us along the road towards Porluma and over into Kisi Country. Yendamolahun is in a section of Bandi Country that is much like a finger cutting between the Lomas to the north and the Kisis to the southwest. It was not long before we had gone over into Kisi Country. Kisi is a completely different language and the Loma and Bandi people cannot understand that dialect. They find it very difficult to get about Kisi country as a result. We arranged so that in each town the boy or man who was our guide would arrange with the chief and then turn us over to another man who would take us to the next town and so we progressed. In one town the two boys whom the chief asked to show us the road were so frightened of the white man that they ran and hid in the bush at first until the chief got very angry and sent for them. They came back and we set out at last. I dashed them in the next town and they went off happily toward home none the worse for the experience. They were about twelve years of age I should judge.

We reached Porluma at about 12:30 a. m.



THRESHING RICE

just as Miss Petersen was finishing her lunch. The Swedish Pentecostals have a school here. The school and compound are built on the very spot where at one time Father Allen, O.H.C., had a little house and did preaching, but when he died this work was closed. I could just picture Father Allen there back in the middle 20's. But the fathers regret that the Swedish people moved into the town before we were able to renew the work once again. We hope in time we shall be back on the same spot once more, working where Father Allen left off at his death. This was one of the earliest "out-stations" of the mother mission. It is a day's walk from Bolahun towards French Guinea.

Miss Petersen was very glad to see me. She lives all alone there and I think is a very brave person to spend months on end without seeing a white person. The place is quite isolated, and not on the main road or line of traffic. She told me it was good to talk with a white person and hoped that I would spend the night in the town and be her guest at supper. I did stay two hours and a half there, enjoying some nice Swedish pastry and delicious coffee, and renewing my water supply. It gave the carriers a chance to rest and take a nap too.

The Pentecostals have a very small

struggling school with one African teacher a former Bolahun school boy who comes to Bolahun for his confessions and Communion, but who refuses to become a Pentecostal and be "re-baptised" which they require of all Christians—a very strange and unorthodox practice, but they are a strange and unorthodox group.

We were having so much trouble in Kisi Country making ourselves understood that when I learned that Boniface Tamba was in Porluma visiting his mother, I persuaded him to go with us over toward Solumba and show us the way. He agreed to this and off we went. Boniface is in the eighth grade at Bolahun. He is quite a clown.

About twilight we reached the market site at Ba which is on the main road, and like all interior Liberian roads, unfinished. The town of Solumba is right off the main road and but half an hour's walk to the customs house at Ma, on the banks of the Mandi River.

We spent the night at Solumba. It is the home of another of our school boys, Leopold Numa. Leopold was in the town visiting his people and was pleased to see us and have us spend the night with him. I must say that the Kisi people are rather unhygienic and their towns are too often run down, dirty



ST. MARY'S CHURCH, BOLAHUN

and infested with all sorts of vermin. I was glad I had a camp bed with me. There is a swamp near by and the mosquitoes were terrific. Bernard complained about them in the morning and said that he was glad to leave, that he had spent a very poor night in the town. It seems that the Pentecostals are planning to send out more missionaries from Sweden and hope to open work at Solumba on the main road. I gather that they visit the town fairly regularly.

When one draws near to the French border, great groves of coffee trees and many baby coffee bushes are seen all around the towns. There is a considerable market for coffee near French Guinea which in turn is exported to Europe.

The customs house at Ma is about half an hour's walk from Solumba on the main road. It is open country with practically no forests and few palm trees. At Ma we stopped to speak to the soldier on duty, who could neither speak French nor English, and who when taking my transit pass which I had obtained from Kolahun, read it upside down, much to the great amusement of Bernard who mentioned it to me afterwards. It was rather tragic. The poor soldier had been placed there with practically no idea of what was expected of him. If you wanted you could have got away with murder.

The Mano River is but four minutes walk from customs and there is no bridge. It was the dry season and the river was low. We had to strip and wade up to the arm-pits across the Mano. Above us was a great set of rapids which poured down with a mighty roar. It must be very loud indeed during the rainy season. The Mano at this point was about two city blocks wide and for this season is a good sized river. After reclothing ourselves on the opposite banks, we set out in the hot sun across the open grass lands of French Guinea. This is the sort of country where you would probably find elephants. It was surprising to note the change in topography: practically no bush at all, just lonely palms. The town of Qwekedou is about forty-five minutes walk from the Mano. It is at the very end of the motor road which runs from Karkan. From Karkan there is a railroad which goes to Dakar.

It was like stepping back into civilization again to arrive in Qwekedou. People would greet you on the road with "Bon jour." Upon entering the town which was quite scattered, broken up into attractive little villages on the hillside, I came to the town school. The *instructeur*, one of eight, came out to greet me, having spotted me through the door. He was a tall African who spoke excellent French in an easy-going manner. I could not understand all that he said, but I told him that I wanted to see Doctor Curtis. He called through the open door for a boy and instructed him in French to show me the doctor's house.

The moral progress of natural humanity is comparable to the military achievements of the German armies in the first World War, of whom it was said that they won all the battles but lost the war.

—N. H. G. Robinson

We came to the hospital, one of the two in the town, and the boy took me inside and called Doctor George Curtis. He came out and greeted me in French and took me to his house down the street, a very attractive place set on a corner lot with a garden about it. He got me settled, ordered a bath for me, and then excused himself, for he had to return to the hospital.

Never before have I been so glad that I had taken French. I was surprised at how much I could catch and even speak, not very scholarly sentences or very long ones, but I managed to get along without an interpreter for once, and simply plunged into French. Everyone speaks French from the little children up. Every child is required to attend school by law, as at home in America. French is truly the "lingua franca" of French Guinea.

There are four doctors in the town, three of whom are Africans, natives of French Country and graduates of the big medical school in Dakar. The doctor told me that there are over five hundred graduate doctors of this medical school working in the country now in government hospitals. It was founded in 1918. The doctor is just my age. He is unmarried and with him lives his

sister Elizabeth. Both he and his sister are Anglicans and belong to Father de Coteau's parish in Conakry. There is a boy, James, living with them and attending school, who is also an Anglican. Dr. Curtis has a brother living in France and works for the government. Elizabeth Curtis whom I should judge is about twenty-five years of age is leaving to study in France and to do advanced work. I suppose she will study at the Sorbonne.

The following morning I celebrated Mass, first hearing their confessions and then giving them their Easter Communion. They were so happy to have an Anglican priest visit them at Easter time. They live right next to the Roman Church and it must be a sore temptation not to become Roman Catholics. The Roman Church has about twenty Christians in the town after working there for almost twenty-five years! The town is strongly Mohammedan and very anti-Christian. There is a Belgian priest who belongs to the famous Holy Ghost Fathers. Dr. and Miss Curtis attend Mass in the Roman Church on Sundays, but do not make their Communion.

It was Saturday morning and market day which the doctor informed me they call "le grand marché" (Saturday) and "le petit marché" (Wednesday). Everything was very colorful, men in their Moslem costumes, beautifully decorated. The women wore colorful dresses, many ruffles and every dress looked like a bit of a rainbow. Their skirts were in numerous shades, but most attractively put together. They had the most amazing way of fixing head ties and perhaps they have copied something out of a Parisian magazine.

When time came for me to leave, the doctor insisted on walking with me out toward the Mano River. He took my picture and I took his. Altogether my first glimpse of French Country was most refreshing.

At customs at Ma we encountered a man on duty who could neither read nor write and who could not speak English; and this was not the same man I had met with on entering French Country. Doctor Curtis had sent several nice gifts to the fathers at the Mission. I had to write these down on paper and declare them myself. Really it is fan-

tastic. However I am told that Domini Hina who has resigned from the school at Vezala is to be stationed at Ma. Perhaps he will be able to help matters there.

We left customs at 11:45 a. m. and walked along the main road. We missed our trail, but on reaching a town were fortunate in finding a man who knew "small English" and he got us on the way to Foya Kama. Poor Bernard says I walk too fast: "You almost run, Fadder!" He was rather worried when at 3:45 we reached Foya Kama having lost forty-five minutes on the wrong road. The African takes about seven hours to cover the same distance. Once I get under way, I just plow along.

The Pentecostals have a place at Foya Kama. I got there in time to have tea with them, Swedish pastries and cold water. Mr. and Mrs. Paulsen are there at present. I had never met them nor seen the place before. It is this "Holy Roller" type of religion and it does not appeal to the natives at all. They are having a very hard time, and do not present a real challenge to our work. In reality it is pathetic. One of our boys made the mistake of smoking in their house at Porluma and the woman said he had brought Satan himself inside the house by such a vile practice. The boy was quite taken back and could not understand what she was talking about.

Foya Dundu is one hour's walk from Foya Kama. It was a joy to see the school boys, the teacher and evangelist and to get cleaned up, besides having chop in our little house on the compound. That night I had God Palaver in the town. I made it shorter than usual for the boys were tired and so was I. On the way back from town and God Palaver, the boys in front killed a long ugly snake. I arrived on the scene just as it was breathing its last, and the boy was beating it to a pulp with a stick.

We had Mass in the morning and I heard the confession of one man who had not been well enough to get to Bolahun for Easter. After breakfast I set out for Bolahun about 9:00 a. m. reaching there at noon in time for lunch. All in all this was one of the best and most rewarding trips I have yet taken during the time I have been at the mission.

The Church In Christianity

LIBRARY

BY BONNELL SPENCER, O.H.C.

WHEN I was invited to address this group on religion, the choice of the specific subject was left largely in my hands. I found it a difficult decision to make. I realized that my audience would be composed of members of many Christian groups, and perhaps some who do not actively participate in any Christian group. I knew that I was not being invited to expound to you the specific doctrines of the Christian group to which I belong.

On the other hand, I am a priest of the Protestant Episcopal Church. I have been a member of that Church since I was baptized at the age of four weeks. My religious training, both as a child and later as a young man preparing for the ministry, has been given exclusively by the Episcopal Church. All I know about the Christian religion at first hand is what the Episcopal Church teaches. I could hardly speak intelligently about what I do not know.

One possible solution of my dilemma would have been to select some very general topic on which it might be hoped all Christians, indeed all men of goodwill, might agree. But there was a strong objection to this. Any such topic would have to be most vague and general. On it one could hope only to utter a few pious platitudes. An address on such a subject could well be summarized in Calvin Coolidge's remarks on a sermon he had heard. When asked what the preacher had talked about, he answered, "Sin." "And what did the preacher say?" "He was against it." It would not be worth your effort to attend this forum tonight, if I were to say no more than that.

Furthermore I doubt that there is a subject, however general, on which we could all agree. I presume we are all against sin. But are we all in agreement as to what constitutes a sin? I doubt it. I am reasonably certain that the Churches to which some of you belong teach that some things are sins, which I not only believe to be innocent pleasures, but which I consider it a most serious sin,

the sin of moral heresy, to declare them to be sinful. Hence I do not believe there is a subject, connected however vaguely with religion and presented however generally, on which we would be in full agreement.

Therefore I decided to take the exact opposite course. Instead of trying to avoid a controversial subject, I determined to take the bull by the horns, or perhaps I should say to take the dilemma by the horns, and to choose as my topic one of the most controversial issues facing modern Christendom—the place of the Church in Christianity. Difference of opinion on that subject is what split Christendom in the 16th century. Difference of opinion on it is what keeps Christendom divided today. Each Christian group has as a part of its heritage, I firmly believe, some aspect of the nature and place of the Church. It is the paramount duty of that Christian group to be true to its heritage. Yet its very loyalty to that aspect of the truth tends to make it blind to the truth held by other Christian groups, to deny their truth, and thus to remain separate from and hostile to them.

I shall approach this subject frankly from the point of view of the Church to which I belong. I should be guilty of being untrue to the heritage which I have received were I to do otherwise. Yet in approaching the subject from the point of view of the Episcopal Church, I hope I can present it in such a way as will be fair to all Christian groups. That may sound like a presumptuous hope—the hope that one Christian group can present a subject on which all Christian groups are most completely at variance in such a way as will be fair to all the others. Perhaps the hope is presumptuous. That will be for you to judge when I have finished. But with your indulgence I shall make the effort to fulfill it.

The reason I believe it possible for an Episcopalian to speak with some hope of impartiality on the place of the Church in Christianity is the unique position the Episcopal Church has in relation to the division

of the Church in the 16th century. We believe that, unlike all the other Churches which separated from the Pope at that time, we alone have retained all the essential elements of the One Holy Catholic Church as it existed for the first sixteen centuries. In other words we claim to be just as Catholic as the Roman Catholic Church. On the other hand, we did take part in the Reformation, and the Church of England, of which the Episcopal Church is an autonomous branch, was greatly changed by it. We believe that we adopted all the sound and beneficial reforms that were advocated by the Protestant leaders. In other words, we claim to be as thoroughly reformed as any Protestant group.



SAINT BARBARA

(Courtesy of the Metropolitan Museum of Art)

I do not ask you to grant either of these claims to be correct on my say-so. I do not even ask you to investigate them to determine their worth. It is not my purpose to assert, still less to prove, that the Episcopal Church is right. I refer to those claims merely to demonstrate why I believe that an Episcopalian can approach the question of the place of the Church in Christianity with some degree of impartiality. The most fundamental disagreement today as to the nature of the Church, and therefore as to its place in Christianity, is between Catholics and Protestants. Since the Episcopal Church—rightly or wrongly—claims to be both Catholic and Protestant, it has kept in touch with the thought of both Catholics and Protestants on the subject. It is, therefore, in a position to understand sympathetically both sides of the controversy.

Perhaps even that is to claim too much. The official teaching of the Episcopal Church has included elements of both Catholicism and Protestantism. But the Church is composed of individuals and few, if any, individuals have succeeded in comprehending the inclusive position which the Episcopal Church has tried to maintain. Some are drawn to one side of the controversy; others to the other. It should be obvious to you that I, a monk, who try to live the same kind of life and keep the same vows as monks of the Roman Church, am more in sympathy with our Catholic, than with our Protestant heritage. Yet there are many other priests of our Church who are just as enthusiastically sympathetic with the most extreme form of Protestantism. We are constantly meeting in Church gatherings. We have to learn to tolerate each other's points of view. We have to formulate a common policy. Therefore although we may not fully sympathize with each other's positions, we are forced to be aware of them and to adapt ourselves to them. Years of such experience do make one somewhat understanding of the values of both sides of the controversy.

With that by way of preamble let us now see if we can find a definition of the Church broad enough to include both the Catholic and Protestant emphases. I hope we can. I suggest the following: the Church is a so-

society formed by God, to which and through which He can reveal Himself. It is a society, not a mere collection of individuals, but an organized social group. It is formed by God. God creates it by bringing men and women into a definite relationship to Himself. The purpose of that relationship is to reveal Himself to those who respond, and to send them forth as His agents to draw others into the same relationship with Himself.

That definition would seem to include both the Catholic and Protestant definitions of the Church. The favorite Catholic synonym for the Church is the Body of Christ, the continuation of His human nature. It is an *organism* created by God and related to Christ as our bodies are related to our minds. As such it has a definite and ascertainable structure. Through its official teaching the voice of Christ speaks to every age. In its sacraments Christ takes material things—water, bread, wine, oil—and uses them as channels of His power and grace. The essence of the Catholic attitude toward the Church is an emphasis on externals, because the Catholic is chiefly interested in the Church as the means through which Christ can continue to speak and act on earth in such a way that He can be seen and heard.

The Protestant thinks of the Church chiefly as the fellowship of the elect. It is composed only of those who have been called, chosen, converted, predestined to salvation—various groups would use different words. But clearly they all mean that the Church is a society formed by God.¹ Those who make up the Church are they who have received and understood the revelation of God through faith and given themselves to Him to be used in the service of others. The keynote of the Protestant emphasis is sincerity. None can be counted as members of the Church who merely belong to some earthly organization and who merely give lip-service or blind submission to the Gospel and perform perfunctory ritual acts. The marks of a Christian are real conversion, vital faith, and practical application of the Gospel to daily living. Since only the individual himself, and God who looketh on the heart of man can judge a man's sincerity, the Church, according to Protestantism, is



SAINT AUGUSTINE

not a visible society, but an invisible fellowship of the elect known only to God.

If then the definition which we have proposed—that the Church is a society formed by God to which and through which He can reveal Himself—is sufficiently broad to include both the Catholic and Protestant concepts, let us now turn to the Bible and see what evidence we can find for the existence of such a Church and for its place in Christianity.

The first thing that we notice is that the Church in this sense is older than Christianity. The Jews of the Old Testament times were a society formed by God to which and through which He revealed Himself. They were *chosen* People, the race and nation that God had selected and brought into a special relationship to Himself in order that

He might prepare them for His coming in Christ.

When man sinned he lost his knowledge of God, not entirely of course, but it was distorted. Instead of believing in the one God, Creator of heaven and earth, men made for themselves many gods in their own image, sort of supermen, with mere human interests, limitations, and even human vices. Before God Himself could come to earth to redeem man, He had to prepare a people who would know Him well enough to recognize Him.

For this purpose He chose the Jews, beginning in the time of Abraham to reveal Himself to them. The process of God's self-revelation and preparation of the Jews was bound to take time—many centuries in fact. During this period of preparation, the Jews had to be kept a people apart, not only especially related to God, but also separated from the other races of mankind. Otherwise their special revelation would not have been passed on from generation to generation. It would have been contaminated by the pagan religions that surrounded them.

Therefore God gave the Jews a law. Part of this law was the moral code designed to make the Jews a holy people of a holy God. But part of the law was ceremonial, elaborate customs of eating, drinking, dress, restrictions as to marriage, etc., the purpose of which was to make the Jews so different from their neighbors that there would be the least possible contact with them. God also gave the Jews one temple at Jerusalem, the only place where sacrifice would be offered to the one God.

Thus the Jewish Church not only fulfilled the general definition of a church. It also had the externals which the Catholic emphasizes. It had its definite and official teaching, its rites, ceremonies and forms of worship. Its membership was clearly limited and defined.

All Jews, however, who were members of this Church and who kept its external requirements were not thereby brought automatically into the right relationship with God. Human sin entered into the picture and turned the externals of the Jewish religion into occasions for selfishness. Some Jews looked upon their position as members of the Chosen People as a matter of special privi-

lege. They both considered themselves assured of salvation and were scornful of the Gentiles, merely because they were Jews. They used their performance of the ceremonial law as the basis for *demanding* God's favor and support. They elaborated the ritual at the expense of the moral law.

It was, therefore, necessary to remind the Jews again and again that membership in the Jewish Church, lip-service to its beliefs and external compliance to its ritual were not enough. There must be sincere belief, sincere worship, sincere self-oblation to God. This introduces the aspect of the Church which the Protestants emphasize. From time to time God sent the prophets to call the Jews to repentance and to sincere devotion to God. When the prophets were unheeded, God visited disaster upon the Jews to destroy the selfish distortions they had erected and to separate out the faithful remnant through whom His work of revelation and preparation could be continued.

In the end only a few Jews had profited from the long centuries of preparation sufficiently well to recognize and follow Christ when He came. The others had so distorted the law to their selfish advantage that when God came they not only did not recognize Him, they actually put Him to death as a blasphemer against God's law. Although He was their long-expected Messiah, the leaders and most of the Jewish people rejected Him. Once more God had to separate out the sincere and faithful remnant. Christ gathered about Him His disciples. He gave them special instructions as to God's nature and God's will. He provided them with certain ceremonies like Baptism and Holy Communion. He selected and commissioned the Twelve Apostles who were to be the official teachers of the Gospel, the ministers of the sacraments and the leaders of the new Church which He organized to carry on His work.

The Christian Church was first organized then, by drawing out of the whole body of the Jews, who were formally members of the ancient Church and who were keeping its external requirements, only those who were truly faithful and sincere. They were the called, the chosen, the elect. By forming



THE ADORATION OF THE MAGI

By Botticelli

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Mellon Collection)

them into a fellowship with each other and with Him, Christ established His Church.

Yet in so doing, Christ did not repudiate the external side of the Church. As He said, He came to fulfil both the law and the prophets. He and His disciples were Jews, strictly faithful to the law. This has been somewhat obscured for us by the fact that our Lord's *opponents* came chiefly from the officials of the Jewish Church and He had with them a series of disputes about keeping the law. This has been interpreted as meaning that Christ rejected the organization and the law as being foreign to His Gospel.

If we look more closely, however, we shall see that this was not so. It is true that the Pharisees were eager to discredit Christ by proving that He and His followers failed to keep the law. They scrutinized His life with care and did succeed in accusing Him of violating the Sabbath by healing on it and of one or two other minor infractions. What does this prove? That Christ was indifferent to the law? Not at all. Since this was all

the evidence His enemies could muster, it shows how carefully He kept the Jewish law.

The Acts of the Apostles gives further evidence along the same lines. The Apostles had so little idea that Christ had intended in any way to drop the ancient Jewish law that it was only with the greatest difficulty that they were convinced that the Gentiles could become Christians without first becoming Jews. God had to give Peter a miraculous revelation before he would baptize Cornelius the Gentile. Paul had to battle even with Peter before he could convince the Church that Gentile Christians had equal rights with Jewish Christians. It was, of course, Christ's will that the old exclusive law be done away. It had fulfilled its purpose. It has served as a schoolmaster to bring some of the Jews to Christ. But Christ was not opposed to law as such. He provided His Church with its own law and rites and ceremonies.

He also provided it with an organization, a set of officials. The Twelve Apostles were chosen and given special training. To them

He committed His Gospel. They were to be its official guardians and teachers. To them He committed His sacraments. They were to be their ministers. And they were the commissioned leaders of the Church, running its affairs and authorizing their successors. The eleven remaining Apostles appointed Matthias to take the place of Judas. The Apostles ordained the Seven to serve tables. The Bible shows the Apostles acting as the official agents of Christ in ruling His Church.

The Church as our Lord established it not only fulfils our general definition of a church. It also includes both the Catholic and Protestant emphases. It is the Body of Christ, a definite organism with its own internal structure, through which Christ continues to preach the Gospel in definite terms and to act in the sacraments. On the other hand, at least for the first two centuries, it was composed almost exclusively of earnest and sincere followers of Christ. It had to be, because those were days of persecution when men had to be willing to accept torture and death for Christ or they fell by the way. The Church insisted on the highest standards and those who did not conform were promptly expelled.

It is a strange paradox in human nature that everyone resents being called proud, and yet the contrary virtue no one wants to cultivate.

—*Father Hughson, O.H.C.*

Such, then, was the Church as Christ established it. What was its place in Christianity? It was the organ, and the only organ, Christ left on earth to carry on His work. Many forget that today. Just last week I heard a man say, "We must reverence Christianity and the Book on which it was founded." Christianity was not founded on a book. Christ did not give us a book. He gave us the Church. His teaching, as far as we know, was entirely oral. He never wrote a word, or if He did, none of His writings have survived.

Christ established the Church as the means by which He could continue His work on earth. It was the Church that wrote the New Testament. The oldest book of the New Tes-

tament was not written until about 25 years after Christ ascended into heaven. Several of the authors of books of the New Testament—Mark, Luke, Paul—were not members of the original Twelve Apostles. They were second generation Christians. The New Testament was originally written in Greek, the language of the early Church, not in Aramaic, the language that Christ spoke.

Not only were the books of the New Testament written by members of the Church rather than by Christ, but the Church decided what books were to be included in the Bible. There were other Gospels written besides those we know, other books of Acts, other Epistles, other Revelations. There was, for example, a Gospel according to Peter. There were the Acts of Paul and Thecla. The Church read these and said, No, these are not to be included in the Bible. On what grounds? Because they did not contain the teaching the Church had received from the Apostles themselves. They did not conform to the tradition. That was the criterion by which the books of the New Testament were judged. Those that were placed in the New Testament were endorsed because they did faithfully reflect the Apostles' teaching.

And they were endorsed in that sense, and in that sense only. The Church did not say that any interpretation anybody could make of any passage in the Bible was a direct revelation from God. The Church endorsed the Bible because it set down the Gospel the Church had received while it was still fresh in men's minds. But the Church did not *derive* its teaching from the Bible. It *recorded* its teaching in the Bible.

To recognize this is not in any way to disparage the Bible. The Bible is of utmost importance to Christianity. It is the record of all essentials of the Church's teaching. Nothing is to be declared a necessary part of the Christian religion if it cannot be proven from the Bible. But the converse is not true. Everything that can be proven from the Bible is not necessarily a direct revelation from God. A document can be used to prove many, often contradictory things. Only that interpretation which the Church intended when it wrote and endorsed the Bible is to be taken

authentic. Christianity is not a religion of book. It is the religion of the living Christ which continues to speak and act on earth through the Church, through the society, formed by God, to which and through which God reveals Himself.

That, at least, is what Christianity was like when Christ gave it to us. That is the position occupied by the Church as reflected by the Bible itself. So Christianity was to remain for fifteen centuries. The worship of the Church centered in the Sunday celebration of Holy Communion. The ministry of the Church consisted of bishops, priests and deacons, together with certain minor orders. Ordination to the ministry was exclusively in the hands of the bishops. The Faith of the Church was more and more clearly defined in the Creeds and in the decisions of the Councils. Moral and canon law was codified. The Church survived the persecutions, took over the Roman Empire, survived its collapse and built up the great medieval civilization.

There was a tendency for the external side of the Church to become more elaborate. In the thirteenth century scholastic theology, a magnificent achievement of human thought, solidified into a rigid system. Church law became very complicated. The organization of the Church had grown increasingly complex, with archbishops supervising bishops. In the East, Antioch and Alexandria, and later Constantinople became patriarchates, dividing the government of the Eastern Church between them until the first two were wiped out by the Mohammedans. In the West, the Bishop of Rome became sole ruler of the Church, and claimed jurisdiction over the Eastern Church as well. The refusal of Constantinople to recognize the Pope's claims led to the first great split in the Church in 1054, which has resulted in the separation of the Eastern and Western Churches right down to the present day.

Yet with all this elaboration of the externals, the internals never completely died out. Each generation had its saints, men and women of unlimited devotion and sincerity. Many of them not only themselves lived lives of simple faith and devotion, but they also started widespread renewals of Church life.

Perhaps the most famous of these was St. Francis of Assisi, who went back to a direct and almost painfully literal following of the Gospel precepts. He sold all that he had and gave to the poor, devoting himself from thenceforth to the care of their bodies and souls. He was particularly eager to instruct the ignorant in the great truths of the Christian Faith, so that they might make an intelligent and sincere response. He had thousands of disciples, and through them a wave of devotion and revival swept the 13th century Church. It would be hard to find a man who typified Protestant ideals more clearly than St. Francis. This has been recognized by many great Protestant writers, such as Sabatier who wrote his life. But St. Francis was always faithful at the same time to the externals of the Church. He had the sincerest belief in the Church's Faith, deep respect for the clergy, revering their office when the men themselves were unworthy, unshakable devotion to the sacraments, and he was careful to get the Pope's approval before embarking on a major undertaking.

Intercession is the best arbitrator of all differences, the best promoter of true friendship, the best cure and preservative against all unkind tempers, all angry and haughty passions.

—William Law

Such a combination of personal zeal and integrity, wide sympathy and tolerance, adventurous gaiety (he was known as the troubadour of God), and absolute faithfulness to the Faith, law, sacraments and authorities of the Church is impossible for us to imagine today. The elements of that combination have been largely separated since the Reformation.

It is impossible for us in this paper to go into the causes of the Reformation or to attempt an evaluation of it. For our purpose it will be enough if we recognize two truths on which I think we can all agree. First, that the Reformation of the Church in the 16th century was sorely needed. We need no further proof of this than the fact that every Christian group in the West, including of

course the Roman Catholics, undertook and carried through a reformation at that time. Second, that the division of Christendom which resulted from the Reformation is a great evil. The quarrels, even wars, between Christians have been a scandal to the Church. Rivalry between Christian groups has led to unseemly competition. But most serious of all has been the emphasis that each group has put on certain aspects of Christian truth and the repudiation of those aspects held by others. This has led to many types of partial Christianity. This situation has lasted for so long that most of us have lost all concept of the value of those elements of Christianity which are not part of our tradition. We are so conscious of the abuses which follow from an over-emphasis of them by other Christian groups that we think of them as wholly evil.

Protestantism, as its name implies, arose as a protest against the abuses of the late medieval Church. Such a protest was long

overdue. Christianity had degenerated into a situation where a corrupt and greedy hierarchy was using all means fair and foul to extract money from an ignorant people. The average Christian knew almost nothing about his religion. He was encouraged to believe that if he performed certain ritual acts, believed certain superstitions and above all paid certain fees, he would be saved, regardless of his moral character and quite apart from any real life of prayer, worship or faith.

Protestantism sought to instill in men a real personal living faith. It demanded real personal moral integrity. It condemned the magic use of superstitious practices. In this it unquestionably went too far, destroying genuine and legitimate aids to devotion, instead of merely correcting their misuse. I say unquestionably because most Protestant groups today are gradually restoring many of the adjuncts to worship which their forefathers threw out of the Church. But it was easy for a reform movement to go too far and there was great need for the simplification of Church life which Protestantism effected. In order to assure that high moral standards were maintained, Protestantism recognized as real members of the Church only those who are truly converted, have genuine faith, and are assured of salvation. The Church is the fellowship of the elect.

One basic evil of medieval church life which Protestantism recognized and corrected was the impossibility of the average Christian participating intelligently in faith and worship. Latin was the language of the medieval church, and the common man did not understand it. The Bible was to him a closed book. The Mass was mumbo-jumbo. Protestantism translated the Bible and the services of the Church into the language of the people. It stressed congregational participation in worship, and emphasized the preaching of the Gospel. All this was a great gain. It allowed people to have a real concept of Christianity, to share in its life, to make an intelligent personal response of faith. This was and is one of the glories of Protestantism.

It had its dangers, of course. By putting the Bible in the hands of people who were not trained to understand it, there was the dan-



SAINT NICHOLAS

(Courtesy of the Metropolitan Museum of Art)

er that men would abandon the Church's interpretation of the Bible for some notions of their own. The present divisions of Protestantism are due to the failure to safeguard adequately against this danger.

Yet there is a positive value in familiarity with the Bible which Catholics have been slow to recognize. To read the Bible frequently is a real aid to the spiritual life. A thorough knowledge of God's preparation for Christ as recorded in the Old Testament, an intimacy with our Lord's life as portrayed in the Gospels, an insight into the life and teaching of the early Church, all these make a contribution to an intelligent faith and a personal love of God. Through meditation in the Scriptures God can speak to our hearts. We can know and respond to Him.

Another strong point of Protestantism is the willingness to let the congregation participate in managing church affairs. Again this can be carried too far. But in principle it is a return to the practice of the early Church, where the local congregation elected its own bishop and settled many of its own problems. Protestantism at best trusts the common man. This is a true insight and has produced as its by-products the democratic system of government and the determination to provide free education for all. These are achievements of which Protestantism should be proud.

Catholicism, on the other hand, has preserved values which have been largely lost in Protestantism. It has, for instance, insisted on the authority of the Church in matters of faith and morals. Christ, says the Catholic, entrusted His revelation to the Church and it is for the Church to teach and interpret it. The Roman Catholics, in an attempt to give the most clear-cut and definite expression to this, have declared the Pope to be the infallible Vicar of Christ on earth. This extreme position involves real dangers. It sets up a dictatorship that usurps the rights not only of the average Christian but even of the bishops. It leads to a blind submission which tends to destroy a sense of personal, moral and intellectual responsibility. When a man has only to believe and do what he is told, there is always the temptation to feel relieved from the responsibility of thinking for him-



MADONNA AND CHILD
By Donatello

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Mellon Collection)

self, and to conclude that he can do anything he can get away with. I think it may be gravely questioned whether the Roman Church has completely avoided these dangers, especially in places where it is in full and unrivalled control. Yet the authority of the Church—not necessarily of one individual, like the Pope—but of the Church as a whole is a truth essential to Christianity. There must be some way of finding out what God's revelation really means and only the Church itself can tell us that with the full authority of Christ.

Another and perhaps the most important value preserved by Catholicism is the sacramental system. As this has become almost completely foreign to Protestant thought, perhaps we should do well to make a real effort to understand it. The Catholic concept of the sacraments starts with the fact that God became man in Christ. God took a human nature in order that He could reach us on our level. We humans communicate with each other through our bodies and the material world. When Christ had a human body in Galilee and Jerusalem He could do just that. You remember I said the Catholic prefers to call the Church the Body of Christ. He thinks of it primarily as the continuation of Christ's human body in which He can still take material things,—water, bread, wine, oil—and use them as the means of communication with us through our bodies.

Thus in the washing of Baptism He cleanses us from sin and makes us members of the Church. In the laying on of hands in Confirmation He strengthens us for Church life. In Holy Communion He feeds us with Himself. In Penance He forgives our sins. In Matrimony He establishes Christian family life. In Unction He heals our bodies or prepares us for death.

In these sacraments Christ needs a person who can speak and act in His name. That person, the minister of the sacrament, has to do things he could not possibly do in his own strength. No man is good enough, or wise enough, to make Christ present under the forms of bread and wine—really present, mind you, not just present to those who believe, but actually and objectively there. No man is good or wise enough to forgive sin. Only Christ Himself can do these things. The minister is simply His agent. As such he must be commissioned. That is why the Catholic insists on the valid ordination of ministers.

A legal analogy will help us here. If John Doe draws checks on Richard Roe's bank account he commits a crime. But if Richard Roe gives John Doe a power of attorney, authorizing him to do that, then John Doe's checks are valid. They are Richard Roe's checks through his agent John Doe. But it is not enough for John Doe to think Richard

Roe wants him to draw such checks, or to feel he is called to draw them. He must have a document, signed and sealed, to authorize him.

In the same way, if a human minister is to act as the agent of Christ, doing things which only Christ Himself can do, he must have objective authorization. This is given by the sacrament of Holy Orders—ordination and the laying on of hands. The minister of the sacrament must be one whose own authorization included the power to pass on the authorization to others. The Catholic believes that only bishops are so empowered. That is why he insists on the episcopal ordination of his ministers—ordination by bishops who can trace their authorization right back to the apostles themselves. The whole Catholic concept of sacraments, acts of Christ through His Body the Church, depends on a minister so authorized.

I am aware that this paper has wandered over much territory. That should give you plenty of material for discussion. I also realize that I have undoubtedly trampled many prejudices. That may make the discussion heated. I have probably made many mistakes in my presentation. I make no claim to infallibility. In closing I should like to remind you of what I have been trying to do. I have tried, to the best of my ability, to present as sympathetically as I can some of the values preserved in different Christian traditions. My hope is that we can all learn from each other some of the values our own tradition lacks.

I hope you will take my remarks in the spirit in which they have been made, that you will make the effort sympathetically to understand each other's traditions. Then I am sure our discussion will not only be fruitful for us, but it will make a real contribution towards what is, I am sure, dear to all our hearts—the reunion of Christendom. For I am convinced that reunion will come, not by our discarding our differences, not by us all agreeing on one partial kind of Christianity, but by us all contributing the positive elements of our traditions to a real and living synthesis. Such a synthesis will become possible when, and only when we have learned to appreciate each other's traditions.

Orthodox Hospitality

BY BRUCE V. REDDISH

THE eve of the Annunciation in 1930 found me at the Palace Hotel in Damascus. The next day would be the anniversary of my ordination to the Priesthood, and I naturally wished to celebrate the Eucharist, if possible; or at least to receive Holy Communion. But was there an English church in the city? When I asked the proprietor, a Greek, he said, "Oh yes, didn't you see the notice on the board?" The board, however, contained but one church notice, that of St. Columba's Irish Presbyterian Church. Upon my calling his attention to this, he asked, "What you want? You want to make de mass? When I nodded, he continued, "You go to *our* church; all the English priests and bishops go to our church." Although an American, I did not think it worth while to call his attention to national differences in a religious matter. The suggestion seemed to be a happy one, and so that evening after dinner we called a taxi and after winding through a great many narrow and crooked streets we finally pulled up alongside a small tower at the corner of a high wall surrounding what seemed to be the better part of a block.

Passing through a narrow doorway, we found ourselves in a courtyard on one side of which towered the walls and roof of a large church. We made for a building near the entrance and in a moment we were ushered into the presence of two ecclesiastics dressed in black cassocks and the high veiled caps worn by monks of the Orthodox Church. One was tall and slender with the thin aristocratic features which are so often found among the higher clergy of the Greek Church; the other was shorter and stouter with the swarthy skin characteristic of Syrians. Both, of course, wore beards.

After a short conversation in Greek between them and my companion, I was introduced to the taller man who, I was told, was the Bishop of Tyre and Sidon. The Syrian was his Vicar, and bore the title of Protosyncelle."

The Patriarch of Antioch having recently died, the see was vacant, and the Bishop of Tyre and Sidon was acting as Locum Tenens until a new Patriarch could be elected. He received me most graciously and as soon as we had been seated he asked me in French, "Êtes vous English High Church?" (He was, of course using the words "English" as equivalent to "Anglican"). Upon my replying that I was, he repeated the question, "English High Church"? This time I assured him that I was, indeed, "English High Church," upon which his face broke into a smile and he said, "Vous êtes très bienvenu." He then went on to ask me at what hour I would like to celebrate Mass. Knowing that the Greeks are not given to early services, I asked rather cautiously whether half past seven would be too early. "Not at all," he replied, "everything will be ready for you."

The next morning at seven-thirty I arrived, accompanied by an English priest and his mother who were staying at the same hotel. The Vicar met me at the door of the Cathedral and we entered together. It was a fairly large building which I judged would hold about two thousand people standing. The interior was, of course, devoid of seats of any kind and quite plain, except for cut glass chandeliers and a gorgeous iconostasis of white marble with mosaic icons. We walked up the nave where about twenty of the faithful had gathered in order to witness the Anglican Liturgy. Passing through the "Royal Gates" we made our obeisance before the "Throne" (the Holy Table) and then went to the "Table of the Prothesis," (a sort of credence) where I found a set of very beautiful vestments of cloth of silver laid out for me, and the chalice and paten all ready. Having anticipated some possible difficulty in managing the loaf of leavened bread which the orthodox use, I had brought with me a large host which I placed upon the paten and then prepared the chalice, covering both with the proper veils. At this

point a server approached me bearing a candle in one hand and a censer in the other, so I took the cue and censed the elements. Then I turned to those strange vestments which I knew to be historically the same as our own, but apparently so very different. Fortunately I did not have to vest myself, as the Vicar and one of his canons (though of course he was called something else) stood ready to help me. All I had to do was to submit to their ministrations and this I did gladly, not to say gleefully. First they put the alb upon me. This was of white silk instead of linen; then the girdle, a wide belt also of silk. Cuffs of silk were put upon my wrists and a wide stole with the front edges joined together was put over my head. Two strange looking objects were then produced: one was oblong and the other,

lozenge shaped. A discussion ensued. They seemed to be some doubt as to whether they should be placed upon me or not. Evidently they were insignia of honor worn only by Church dignitaries. They asked me "Are you a Bishop?" I said that I was not. "Are you a Dean?" Again I replied in the negative. That I was a high ecclesiastic of some sort they seemed to take for granted possibly because they could not imagine that a mere parish priest would have the nerve to ask for the use of a patriarchal cathedral to celebrate his Liturgy. Anyway they finally decided to give me the benefit of the doubt and placed the marks of distinction upon my right and left thighs. The chasuble completed the ensemble, and leaving the elements on the Table of the Prothesis, I went to the altar which I censed as a prelude to the service. Being fairly familiar with the Greek Liturgy, I was able to conform in a measure to its ceremonial. For example, at the Offertory I went to the Table of the Prothesis and, preceded by the server with his candle and censer, brought the elements solemnly to the altar leaving the sanctuary by the Deacon's Door and entering it again through the Royal Gate thus making what the Orthodox call the "Great Entrance." At the Consecration, I elevated the paten and chalice together during the Oblation and after the Invocation I prostrated myself before the altar as the Russians do. This act of adoration is made by some Greek priests also, although I am told that it is not the usual custom.

When I had made my Communion, I administered the Sacrament to my English friends who knelt just outside the iconostas. My server with his candle accompanied me leaving the sanctuary by the Deacon's Door. This use of a lighted candle at the Communion, is quite common in Latin America and I presume in Spain. One wonders if it came there from the East.

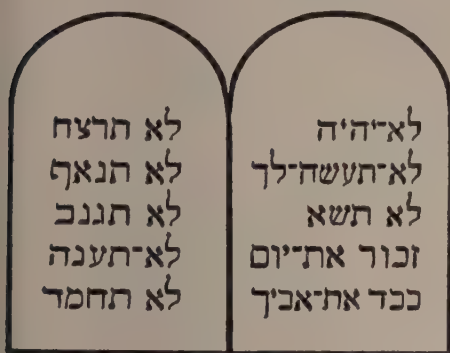
After the blessing, I carried the vessels to the Table of the Prothesis where I ablut them and then allowed myself to be vested. My friends and I were invited to remain for a cup of tea, which was served in the throne room of the Patriarch, a large hall with the throne at one end and several



SAINT JOHN CHRYSOSTOM

for the suffragans on either side. We, of course, sat at the lower end of the room just inside the door. With the tea were served some little cakes shaped rather like doughnuts, with jam inside them. These were a specialty of Damascus, we were told, and we agreed that they were worthy of being introduced elsewhere.

The whole experience was one to be ever remembered. The warm cordiality and hospitality of these Orthodox brethren made one feel much at home in a strange land. One could not help contrasting it with similar experiences which one had had occasionally among priests of the Anglican Communion whose charity may have been somewhat chilled by national prejudices or minor theological differences. We all departed with the prayer that God would hasten the time when Orthodox and Anglicans might worship together in one communion and fellowship in the mystical body of their common Lord.



The Ten Commandments

BY LOREN N. GAVITT

IX. Thou shalt not bear false witness against thy neighbor.

THIS ninth commandment is, in a way, an extension of the eighth, for its violation robs man of something of very great value—his reputation. It has to do with the power of speech and, in its narrowest meaning, it prohibits any sort of untruth which would in any way injure another. In its widest sense, however, its application extends in two directions—untruth itself and the injury of another by speech. So the catechism of the Book of Common Prayer interprets its meaning to be: "To keep . . .

my tongue from evil speaking, lying, and slandering."

The power of speech (with its extension, writing) is one of the most important gifts of God to man. It is man's means of letting others know what is in his mind and is one of the things which makes it possible for men to live together in society. Perhaps it is just because the power of speech is such an important capacity for living that it tends so strongly to sin, but whatever the reason, the tongue is always the hardest of all the members of our body to control. Paganism has little use for the virtue of veracity (both Hitlerism and Communism have disavowed it) but God has revealed that it is part of the law of human creation to use the power of speech only for the purpose for which it was given to man. Knowingly to tell something which is at variance with one's inner conviction and belief is a terrible perversion of a gift of God and, as such, is always a serious sin. Our Lord once explained His whole perfection by saying, "I am the truth." Truth and reality are one and the same thing, and it is man's duty to express reality.

It is the deliberate intention to deceive which is the essence of lying. This means that sometimes expressing an untruth is not morally wrong. If a man honestly thinks something, he is not lying when he expresses it, even though he is mistaken in his thinking. Again, there are all the expressions used in polite society which everyone knows are not to be taken literally. When one says, "Good morning," in the midst of a blizzard, no one supposes that he is trying to deceive the hearer about the weather. And when the office receptionist says, "Mr. Smith is not in," everyone understands it to mean that Mr. Smith is not receiving callers. Similarly, the stratagems and deceptions practiced in war, in games and on the stage are not a violation of this commandment, because they are part of the way such things are done.

On the other hand, it is never morally right to seek a good by telling a deliberate lie. The principles, "Let us do evil that good may come;" and "a good intention makes an evil action good;" are maxims of Satan, the Father of Lies, and may never be followed, under any circumstances. No matter

how noble or innocent one's purpose, it is always wrong to commit a sin to attain it.

Sometimes there is a strict obligation to tell the whole truth as a matter of justice, and often sheer decency demands that a man be spared deception. However, even the strictest veracity does not demand that at all times, and on all occasions, we let everyone know everything that is in our minds. There are also circumstances in which to tell the whole truth would be actually wrong, as in case of revealing a secret which we were duty-bound to keep. In such cases, ambiguous statements which dodge the strict truth are not only allowable, but actually a carrying out of a duty. Veracity simply demands that our words measure up to the pictures in our minds just as all things measure up to the pictures in God's mind. We must tell the truth when, where and how it should be told.

Failure to build one's life upon this part of the moral law, works itself out in the most terrible evils. The individual who has not the virtue of veracity in speaking, can never be what he really is, can never face the world as it is, or meet life as it is. He always has an easy way of escaping and a pleasant substitute for accomplishment and struggle. The habit of lying is an emergency exit for him to use whenever there is any possibility of facing difficulty, labor or danger. So he becomes progressively weakened in character. In society, lack of veracity makes it impossible for men to live together in mutual trust and confidence. Men cannot live together in peaceful relationships if they can never be sure that they are in real contact with each other and may reach the real minds of one another by their words. On the other hand, nothing so quickly upbuilds the human character as strict veracity. Devotion to truth in the intellectual world produces a philosopher; in the social world, a gentleman; in the supernatural world, a saint.

The whole matter of the other application of this commandment (namely, the matter of injury of another by speech) could be summed up in the precept, "Be kind." Its violation is to be found in back-biting, gossip, tale-bearing, mockery, and derision. Those who would justify themselves for

these sins, will invariably point out that what they are saying is not a lie, but the truth. Actually, however, such things are really limited to the truth. They may begin there but in every case, a new repetition picks up a few more false details until, after a while it would be difficult to discover the original fact. And it is always extremely difficult, not impossible, for us to talk about the faults of others unemotionally and without exaggeration. Indeed, it is possible to relate a solid fact about another in such a tone that it will give a completely wrong impression.

Back-biting is a cowardly attack upon the good name of another which lends itself especially to lying, because falsehood is always an accomplice of sly secrecy. Gossip would lose all its attraction if the conversation were to be limited to carefully balanced statements about the subject of the conversation. Tale-bearing is always malicious in its intention and it lends itself easily to exaggeration and to the twisting of the meaning of another's words and actions. Mockery and derision often hide under the mask of good humor. Actually the mocker is so contemptuous of his victim that he feels he can use another's rights to buy a laugh. Starting from such a motive, it is not to be wondered at that the derider seldom sticks to facts and always points out bad points in another without reference to his good traits. Mockery and derision ought to be one sin which Christians should flee, for it was part of the bitter agony of the Saviour that He had to undergo the mocking taunts and derisions of others.

This commandment, then, is concerned with the power of speech, bestowed on man by God, in order that man might communicate his thoughts to others. Any misuse of this glorious power is a serious matter which will always work itself out in disorder and disaster. Is my use of this mighty power always right and good? Where am I failing to live by this precept of the moral law?

He who is in grace is himself a thought of God, which bears upon it the brightness of God's countenance, and whose life, too, is incomprehensible in the Incomprehensible.

—Julius Tycie

BOOK REVIEWS

ABOUT THE GOSPELS, by *C. H. Dodd*, Cambridge University Press, 1950, 45 Pages, \$1.

Our readers will be delighted with these our broadcasts by Professor Dodd. With winning simplicity and clarity he brings out the historical situation in which the gospels were written, the questions they raise or the thoughtful, their undertone of mystery. Though they arose from the oral tradition of the first disciples, they are poles apart from legend. They are the solemn witness of a community trained not only to memorize but to distinguish commentary from original record; accustomed, moreover, to rehearse the great central facts every week. Where St. Mark simply told the story, St. Matthew writes for the instruction of converts in our Lord's teaching. St. Luke for the intelligent outsider, St. John for the student. Especially striking are Professor Dodd's paraphrases of the Johannine Prologue, and of the scene in which Pilate asks "What is truth?"

—J. S. B.

ALL THINGS COMMON, by *Claire Huchet Bishop*, Harper and Brothers, New York, 1950. 274 Pages, Price \$3.

Mrs. Bishop has placed us in her debt yet again. In *France Alive* she described the notable religious revival now going on in France. In *All Things Common* she traces the equally striking growth in Western Europe of communities of working people. These are not communist cells. Neither are they mere co-operatives. The problems they have set themselves to solve are much more than economic. Their members have banded together not only to hold their own amid spiraling prices, insecurity, and the threat of war, but to find a new way to live as men. They give a worker credit not only for his productive efficiency but for those qualities of mind and character that make him in the fullest sense human.

We ourselves, naturally, are most interested in the communities whose background is religious. Such are Essertines, founded by Swiss Protestants; Seysses, by

French Evangelicals; Rozy-sur-Chavannes, whose present members are Roman Catholics; Bouron, whose head is a Quaker; Boisalpes, founded by a priest. But even where the impulse is not consciously religious, one cannot help feeling that it is from God. After all, only God succeeded in being perfectly human.

Of special human interest are the group of DP's undergoing initiation at Boimondau; the builders' co-operatives; and the numerous incipient communities of children.

All this is the more convincing for having grown up from the soil. It is no theorist's blueprint. It is the workingman's own authentic effort to think out his own problems in co-operation with other working men and women. We commend it to the careful thought of American workers, above all of American Christians. Have we here, perhaps, the constructive answer to Stalin?

—J. S. B.

THE WISDOM OF EVELYN UNDERHILL, an Anthology by *John Stobbs*, (Mowbray, 1951) pp. 32. Paper. 45 Cents.

Since the death of Evelyn Underhill there have been a number of books which have appeared on the subject of her theological contribution. This attractive collection of short passages from her works gives some of her best reflections on various subjects: God, sin, faith, mysticism, the sacraments, etc. Our only criticism is that such a book should have been longer.

—J. G.

MAN'S PAIN AND GOD'S GOODNESS by *J. V. Langmead Casserley* (Mowbray and Morehouse-Gorham, 1951) pp. 64. Paper. 75 Cents.

Within the compass of less than one hundred pages, this is a very good presentation of the problem of suffering in its relation to the concept of a good God. The problem taken from a philosophical point of view occupies about one half of the study; then comes a discussion of the Biblical approach. The final chapter is devoted to pain in practice. The author is careful to stress that pain is not the greatest of all evils and can be

used creatively and redemptively. This leads to a condemnation of some of the secular efforts against suffering. "The fight against pain may never be carried on by immoral or unjust means. It is never worth while to corrupt men or societies in order to avoid pain." With this as a text, the author attacks easy divorce and "mercy-killing," nowadays being cloaked under the fancy Greek title of *euthanasia*. This is decidedly the best and most constructive part of this small work. Now we would like to see this capable author treat these subjects in a longer and more exhaustive book.

—J. G.

Intercessions

Please join us in praying for:—

Father Superior preaching at Calvary Church, Syracuse, New York, September 23; Church of the Good Shepherd, Rosemont, Pennsylvania, October 7.

Father Kroll supplying at Saint George's Church, Utica, New York, September 9.

Father Hawkins serving as chaplain to the Diocesan Teachers' Institute, Kent School, Connecticut, September 7-9.

Father Harris being permanently stationed at Mount Calvary Monastery, Santa Barbara, California.

Father Parker conducting a retreat for seminarists at the House of the Redeemer, New York City, September 17-20.

Brother Herbert resuming his studies as a senior at the General Theological Seminary, New York City.

Father Adams conducting a retreat for seminarists at Holy Cross Monastery, September 5-9.

Father Gunn serving as chaplain at the House of the Redeemer, New York City, for the month of September; conducting a retreat for seminarians, September 20-24; conducting a second retreat, September 24-30, both at the same place.

Father Stevens conducting a mission at Saint Peter's Church, Washington, North Carolina, September 30-October 7.

Father Terry giving a retreat and preaching at Saint Saviour's Mission, Montreal, Canada, September 8-9.

Father Gill assisting Father Stevens with the mission at Washington, North Carolina.

Three-Day Seminarist Associate Retreats

PLACE: House of the Redeemer
7 East 95th St.—N. Y. C. 28

TIMES: First Retreat begins with lunch Monday, 17 Sept.—Closes with lunch Thursday, 20 Sept.
Second Retreat begins with Vespers (5:30 p.m.) Thursday, 20 Sept.—Closes with breakfast Monday, 24 Sept.

CONDUCTOR: A Holy Cross Father.

COST: None. Retreatants are asked to make as generous a thanksgiving offering as possible to help defray expenses involved.

Notes

Father Superior presided at the annual chapter of the Order of Saint Helena, Versailles, Kentucky; visited Saint Andrew's School and conducted a retreat for priests there.

Father Harrison supplied at Saint Mark's Church, Philadelphia, during the month of August.

Father Hawkins conducted a retreat for the Community of Saint Mary at Peekskill, New York.

Father Harris supplied one Sunday at Trinity Church, Waterbury, Connecticut.

Father Adams supplied several Sundays at the Church of the Holy Comforter, Poughkeepsie, New York.

Father Gunn preached at Grace Church, Cherry Valley, New York.

Father Taylor sailed abroad to join the Liberian Mission staff at Bolahun.

Father Stevens conducted retreats for the Order of Saint Helena and their associates at Versailles, Kentucky.

Father Terry supplied one Sunday at Trinity Church, Waterbury, Connecticut.

Father Gill supplied at Saint George's Church, Utica, New York, and Saint Andrew's Church, Yardley, Pennsylvania.

An Ordo of Worship and Intercession, Sept.-Oct. 1951

- 16 17th Sunday after Trinity Semidouble G gl col 2) St. Cyprian BM cr pref of Trinity—for *Christian re-union*
- 17 Monday G Mass of Trinity xvii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for *all deacons*
- 18 Tuesday G Mass of Trinity xvii col 2) of the Saints 3) *ad lib*—for *Saint Andrew's School*
- 19 St Theodore of Tarsus BC Double W Mass a) of St. Theodore gl col 2) Ember Wednesday LG Ember Day or b) of Ember Day V col 2) St. Theodore—for *the Seminarists Associate*
- 20 Vigil of St Matthew V col 2) of St Mary 3) for the Church or Bishop—for *the bishops of the Church*
- 21 St Matthew Apostle and Evangelist Double II Cl R gl col 2) Ember Friday cr pref of Apostles LG Ember Day—for *all ordinands*
- 22 Ember Saturday V col 2) of the Saints 3) *ad lib*—for *the peace of the world*
- 23 18th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for *the tempted*
- 24 Monday G Mass of Trinity xviii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for *the Order of Saint Helena*
- 25 Tuesday G Mass of Trinity xviii col 2) of the Saints 3) *ad lib*—for *the increase of religious vocations*
- 26 St Isaac Jogues and his Companions Martyrs in America Double R gl—for *the Oblates of Mount Calvary*
- 27 SS Cosmas and Damian MM Double R gl—for *the Servants of Christ the King*
- 28 St Wenceslaus M Double R gl—for *all in temporal authority*
- 29 St Michael and All Angels Double I Cl W gl cr—for *St. Michael's Monastery, Tennessee*
- 30 19th Sunday after Trinity Semidouble G gl col 2) St Jerome CD cr pref of Trinity—for *the missions to be preached this year*
- October 1 St Remigius BC Simple W gl col 2) of the Saints 3) *ad lib*—for *the Companions of the Order of the Holy Cross*
- 2 Holy Guardian Angels Gr Double W gl cr—for *refugee children*
- 3 Wednesday G Mass of Trinity xix col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for *the faithful departed*
- 4 St Francis of Assisi Gr Double W gl—for *the Franciscans*
- 5 Friday G Mass of Trinity xix col 2) of the Saints 3) *ad lib*—for *the Confraternity of the Christian Life*
- 6 St Bruno C Double W gl col 2) St Faith VM—for *the contemplative life*
- 7 20th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for *the Confraternity of the Love of God*
- 8 St Brigit of Sweden W Double W gl—for *Christian family life*
- 9 SS Denys B Rusticus and Eleutherius MM Double R gl—for *the American Church Union*
- 10 St Paulinus of York BC Simple W gl col 2) of the Saints 3) *ad lib*—for *the Priests Associate*
- 11 Thursday G Mass of Trinity xx col 2) of the Saints 3) *ad lib*—for *chaplains in the armed services*
- 12 St Wilfrid of York BC Simple W gl col 2) of the Saints 3) *ad lib*—for *the Liberian Mission*
- 13 St Edward KC Double W gl—for *social and economic justice*
- 14 21st Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for *the sick and suffering*
- 15 St Theresa V Double W gl—for *Mount Calvary Monastery*
- 16 Tuesday G Mass of Trinity xxi col 2) of the Saints 3) *ad lib*—for *the Holy Cross Press*

From the Business Manager ..

Very Hot and Very Humid . . .

This is being written on the afternoon of August first and the Hudson valley is bathed in a misty heat, and everyone in the valley is dripping with perspiration. Delightful climate. Now by writing that, I have lost an opportunity to gain a little merit. Or so the old spiritual writers tell us. Enduring the heat, without complaint, is a wonderfully simple way to practice mortification. Of course it isn't the heat; its the humility. Isn't that dreadful?

Lords of the Manor . . .

This is the last day of the Long Retreat, and tomorrow, after Mass, the Community will emerge from retreat silence. To us externs these past ten days have been quite diverting as we have had to answer the door and the telephone and look after the House affairs in general. We always seem to receive more long distance calls during Long Retreat than at any other time of the year, and it makes us feel quite important to say, "Sorry, but Father X cannot come to the phone unless the matter is *very* urgent."

Vacation . . .

By the time you read this I will have returned from holiday which will have taken me to Buffalo and Norwich (Vermont). Norwich is just across the state line from New Hampshire. Last year I fished in Vermont and it was not too good. This year I'll get a license in New Hampshire. Greener pastures. I hope. How's that for a mixed metaphor?

Spiritual Letters . . .

The manuscript of Father Hughson's letters has gone to the printer, and the production will begin soon. The finished book will not be ready for some months, but we hope to announce date of publication in the November issue.

Old Friend . . .

The Long Retreat was conducted by Father Joseph, Superior of the Order of Saint Francis. I remember when this Order was just getting underway out in the diocese of Fond du Lac, and it has been a joy to renew old ties with the Father Founder. He has put the whole Church in his debt, not only as a retreat conductor and spiritual guide, but also for his fine work on the "Anglican Missal" and the "People's Missal". These are published by The Frank Gavin Liturgical Foundation at Mount Sinai, N. Y.

Happy and Gay . . .

A young college student has been helping out in the Press this summer and his name is Gail Chandler. Coming into the office the other day, I said "Good morning. Are you happy and gay?" Now you will just have to overlook his reply. Here is exactly what he said: "No, Father, I'm happy and gail."

Liberian Issue . . .

Copies of the August issue which was dedicated to the "United Mission of the Church's Youth", and which carried several stories on our work in Liberia, are still available through the Press at the special price of 15c per copy. It will help us a lot if Cash is sent with order. On charge orders we will have to add postage.

Mouse and Mice . . .

This seems a good time to tell you about the parish where the Fathers were filling in during the illness of the pastor. An altar boy told his mother that he was down to serve mass and that he was just a bit nervous about it as he had never "served minks before." This will do.

Cordially yours,

FATHER DRAKE.